

# The SWORD of the LORD

Edited by JOHN R. RICE.

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## A Triumphant Closing In Winston-Salem Revival

By EVANGELIST JOHN R. RICE

It is Monday, 1:00 p. m., August 18. In a few minutes I am to leave for the airport to fly back to Chicago and Wheaton. Last night in the big Liberty Warehouse thousands of people attended the closing service of the Winston-Salem revival. It was a triumphant happy service. I preached on "Missing God's Last Train for Heaven", from the text, "The harvest is past, the summer is ended, and we are not saved," in Jeremiah 8:20. I do not have a count on the decisions made during the invitation and recorded in the inquiry room after instruction by the pastors, but it seems to me that there were thirty or thirty-five people who came to accept Christ as Saviour or to return to the Lord as backsliders. There were many tears. I suppose that all but six or eight of those who came were adults. Most of them were young married people, I believe. I wish every one of you could have felt the heart-surfing I felt as I saw their tears, as I took their hands and questioned each one to make sure of a definite repentance and faith in Christ. It was heart-moving, indescribable.

The invitation continued for about forty-five minutes. Pastors and other seasoned Christian

workers carefully dealt with every one that came to claim Christ or to return from a life of backsliding. There were no casual or incidental rededications. The invitation was clear and sharp for honest repentance and open conversion. Those who came on my invitation were all lost sinners definitely turning to Christ as Saviour, or backsliders who had lived in sin and came openly repenting and forsaking lives of worldliness and sin.

Today we are attending to the many tasks incident to the close of a revival. The last hotel bills and telephone calls are being paid. The song books are packed. Last night many men and women stayed to help unbolt the portable benches, take down the big platform, prepare other benches for shipment to the next campaign. Trucks today are returning borrowed folding chairs to various churches. Two rented typewriters have been returned. Files, dictating machines, letters and equipment are being sent to Durham, N. C. Dr. Harry D. Clarke, Mr. Bill Mann, Misses Grace Jean Rice and Viola Walden have been working vigorously. I have dictated copy for THE SWORD OF THE LORD, interviewed prospec-

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## How to Raise the Dead

- I. THE DEAD CHILD—THE DAUGHTER OF JAIRUS.
- II. THE DEAD YOUTH—SON OF THE WIDOW OF NAIN.
- III. THE DEAD ADULT—LAZARUS.

"Follow me; and let the dead bury their dead."—Matt. 8:22.

By REV. CHARLES H. STEVENS, Th. M.  
President, Piedmont Bible Institute, Winston-Salem, N. C.

Yes, we mean just that — how to raise the dead! You must admit that if we could advertise that we were in the dead-raising business we would soon be a worthy competitor of the undertaker. Jesus said to the young man who asked for deferment in His Master's service on the plausible grounds that he must needs go home and bury his father, "Follow me; and let the dead bury their dead" (Matt. 8:22). To the modern reader, the reply of our Lord still carries with it a certain degree of surprise and shock. There is more than a hint here of a task for those who follow Christ, the Son of God, far more imperative than burying one's father. Certainly, the world gives priority to this responsibility. To bury one's father, factories close, business establishments shut their doors, and all human endeavor ceases in the face of such an exigency. Yet Christ said, "Let the dead bury their dead."

Perhaps present-day Christianity too needs to hear again the words of her Master, "Follow me." There are some things society will do, religion or no religion; they will bury their dead, if for

no other reason than to remove the unpleasantness resulting from putrefaction. All agree that the dead should be buried, but the question raised by our Lord, who was the most considerate of men, must imply with it a plausible background. Christ certainly would not deprecate one task if there were not something greater, something even more important than burying one's own father. What could be more important? Well, here we have it: "Follow me." Christ was in the dead-raising business. Surely there is something far more important for the church than embalming dead carcasses and opening new graves to put away mere social and economic ills, as important as these appear. In these days we hear much about a "social gospel" which limits itself to the endeavor of making the world better. None would gainsay such a program any more than one would the undertaking business; but the question immediately strikes us: Is this the business of the church? At the most, energy spent in this direction is rewarded by the arresting of a moral putrefaction, which tends to make more tolerable living with a corpse, but a corpse nevertheless. Upon analysis, do not the facts reveal that the church has degenerated to the carrying on of such a program? She has become a courteous undertaker, solemn in mien and proficient in the technique of putting away the dead! As efficient as the church has become as an undertaker, we are compelled to admit that it is not a very joyous occupation. No longer do we see men of burning hearts, but our church meetings

often remind us of a convention of morticians. The early church was commissioned not to bury but to raise the dead. Is it any wonder that they were men and women of abounding joy and an irresistible radiance?

Now let us look at the other side of the picture: If the reply of Christ to this young man who would go and bury his father shocks us, let us remember that the challenge, "Follow me," was a challenge not to bury but to raise the dead. Could anything in all the world be more thrilling than to organize a group to go from city to city and from home to home and raise the dead? Who would not like to be a member of such a movement? This was the very spirit of Christ and the early church. We certainly would not deprecate the sincere endeavors of the many noble men and women who seek to relieve the inequalities and social ills existing among men; we are not unmindful of the needs for reform and corrective legislation; but we do insist that

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Dr. Chas. H. Stevens

## Sins Against the Holy Ghost

By REV. JOE HENRY HANKINS, D. D.  
Little Rock, Arkansas

(Sermon preached at Central Baptist Church, Chicago, Illinois, February, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

In order to understand the seriousness of sinning against the Holy Ghost, the Holy Spirit, we need to understand something of the work of the Holy Spirit. You notice that I used two terms — "Holy Ghost" and "Holy Spirit." They are two names for one and the same person. For the Holy Spirit is a person, not just an influence, as some people think; not just a power from God, as some people imagine; but a person—the third person of the Godhead. He is just as much God as Christ is God; just as truly God as God the Father. For the Godhead, as we are taught in the Scripture, consists of three persons: God the Father, God the Son, and God the Holy Spirit; each equal, all forming one God, and each having a special work that He does. Now, the Holy Spirit has a very definite work in bringing a person to salvation, and He has a very definite work after salvation in the life of that person who has been saved.

### The Work of the Holy Spirit in Salvation

First, the Holy Spirit draws the sinner to Christ. No one ever would be saved were it not for the work of the Holy Spirit. Jesus said in John 6:44, "No man can come to me, except the Father which hath sent me draw him." Now, that is the work of the Holy Spirit: to draw unsaved people to Christ. And Jesus said plainly that no man can come to Him without the Holy Spirit drawing him.

So many unsaved people have the idea they will be saved whenever they get ready. No, you won't! You will be saved when the Holy Spirit draws or you will go to Hell. You will be saved when God is ready. Just remember, "No man," said Jesus, "can come to me, except the

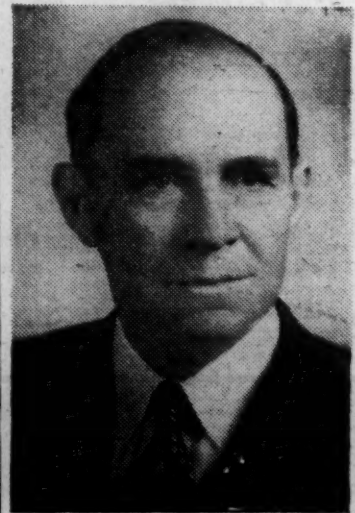
Father which hath sent me draw him."

Next, the Holy Spirit convicts the sinner of sin. Jesus said, when He promised the Holy Spirit in John 16:8, 9, and 10, that when the Spirit is come, "he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see

me no more; of judgment, because the prince of this world is judged." Now, the convicting of the Holy Spirit is indispensable in salvation. Every person who has even been born again passed through that stage of conviction by the Holy Spirit.

What is it? First of all, the Holy Spirit in conviction reveals one's own sinful condition to him, and his need of a Saviour; reveals to him that he is lost. And everybody who has ever really been born again knows what an awful time that is. It may last

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Dr. Joe Henry Hankins

### ATTENTION! Sword Book Club Members

The announcement of the book selected by the Sword Book Club Board of Judges for September is on page 8 of this issue. This is your SWORD BOOK CLUB NEWS. Be sure to read it carefully. If you do not want this book to come to you automatically, you must clip out and mail the Substitution blank to reach us by September 19. If you are not a member of the Sword Book Club, look over the announcement on page 8 and send in your order for the book with \$3.00. Better still, become a member by filling in the coupon found on page 8.

## Pastors Comment on Winston-Salem Revival

Below we print a few comments from some of the godly pastors active in the city-wide union revival campaign in Winston-Salem, North Carolina, July 20-August 17.

We publish these comments and other reports of the revival for several reasons: First, we believe that the hearts of Christians everywhere will be warmed and blessed by accounts of any great moving of God's Spirit. It is a delight of my heart to read about souls saved and Christians blessed. I take it for granted that other good Christians are comforted and encouraged as I am by hearing of souls saved. I think something would be wrong with any Christian who did not rejoice over such good news as a great revival. Second, I feel that such comments will encourage others to cooperate in great revival campaigns. They are proof that God still hears prayer, God still blesses the fervent, Spirit-filled preaching of His Word, and that Christians can be gotten together for revival. Third, I think it is perfectly legitimate to thus prove that the godliest and most discerning pastors are sold on the kind of revival campaigns some of us lead. The reputation of one man does

not matter but the cause of evangelism matters so greatly that THE SWORD OF THE LORD feels burdened to print the truth about great revivals for the glory of Christ.

**Chairman J. M. Hayes Writes**  
Rev. J. M. Hayes is pastor of North Winston Baptist Church, president of the Winston-Salem Ministerial Association and widely loved and respected. He was made chairman of the union revival campaign committee. We are grateful for his kindly and appreciative words.

"Today, August 17, marks the end of one of the greatest union revivals Winston-Salem has ever had. Dr. John R. Rice, together with a corps of helpers, came to our city four weeks ago for the opening service of the revival campaign. The revival began when the weather was hottest, and circumstances, in some respects, were not too promising for a great revival campaign. But the Lord was leading and obstacles vanished, and problems were met as they arose.

"Long before Dr. Rice came to our city some of us had regarded him as one of the outstanding evangelists of America. The writer

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## Sins Against the Holy Ghost

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just a moment, it may last a day, it may last longer. In my case, I was under conviction three years. But oh, that burden of the soul when you see yourself lost and ruined and undone and doomed and damned and going to Hell, when God turns the searchlight into your soul! God convicts sinners because repentance from sin is necessary for salvation, and no person ever would be willing to give up sin and really turn his back on it in genuine repentance until the Holy Spirit shows him that he is on his way to hell, that the curse of God is on him, and that he is lost. In other words, you have got to get a man lost before you can get him saved. The Holy Spirit does that. A sinner has to realize that he is lost before he will want to be saved enough to turn away from his sins. When the Holy Spirit convicts the sinner of his sin, He literally shakes him over the mouth of Hell. He will get to the place where he will feel that if something isn't done, and done soon, he is going to Hell in spite of all that can be done. I have seen that conviction come upon some people almost like a flash of lightning. Immediately they saw themselves lost and under the wrath of God, doomed and without God and without hope and they came right out almost instantly. But others resist the Spirit when He begins to call and when He begins to draw.

Now the next thing the Holy Spirit does with the unsaved is to open his understanding to see the way of salvation in Christ. By the river in Philippi, when Paul preached to that group of women, the Scripture says of Lydia, that her "heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14). In other words, her heart was opened that she might understand; for God tells us plainly that an unsaved person does not understand spiritual things. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). No unsaved person can understand his true condition in the sight of God and the way of salvation through Christ except the Holy Spirit enlighten him. It is foolishness to him. "For the preaching of the cross is to them that perish foolishness." And that man who says, "Why can't I live the best I can and treat people right and go to Heaven?" says that because the way of salvation is absolute foolishness to him. It seems foolish to him that someone needs to die for his sin, and that before God can forgive sin, atonement must be made. Then

the Holy Spirit actually assists that sinner to repentance. Then He reveals to him Christ in all His saving grace, and helps him to saving faith in the Lord Jesus Christ. Then when he repents of his sin and receives by faith the Lord Jesus Christ, the Holy Spirit applies the blood of Christ and cleanses him from all sin. Then we are told that he is regenerated, or born again, by the Spirit of God. The Holy Spirit brings that soul to birth, and plants the divine seed of God in him; thereby, he becomes partaker of the divine nature. That is what makes a child of God: not reformation, but regeneration. The implanting of divine life in a dead soul is the work of the Holy Spirit, known in the Scripture as regeneration.

### Work of the Holy Spirit After Conversion

Immediately after regeneration, that new-born soul is sealed in Christ. Ephesians 1:13, 14 says, "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Sealed in Christ by the Holy Spirit! Now, the seal is God's brand on the soul. Paul said, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (II Tim. 2:19). The western cattle man takes a hot iron and brands the side or the hip of his cattle, and everywhere they may go, he knows the brand; he can identify them. And brother, just like that, God's brand or seal is placed upon the soul of His redeemed child.

Some Christians forget that there is another side to that seal; there is another inscription. One inscription is, "The Lord knoweth them that are his," but the other inscription on the other side of the seal is, "Let every one that nameth the name of Christ depart from iniquity." Be done with sin—that is what it means. People sometimes are offended when I preach separation and when I cry out against sin. But the day you were sealed by the Holy Spirit, the inscription on one side of that seal put the mark of God on you for identification; the other side calls you to let sin alone from that day on.

The Holy Spirit then takes up His abode in the body of the believer. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). From that moment on you not only become a temple of the Holy Ghost, but you are under obligation to that indwelling Spirit, and under obligation to the Christ who bought you, to glorify God in your body as well as in your soul, for your body and your soul belong to God. When God says to glorify God in your body and in your spirit, that means everything in your life. That takes it all in.

The Holy Spirit indwells the body of a Christian for a specific purpose. He comforts in sorrow. Jesus said, "I will send you another Comforter, even the Spirit of truth, which the world cannot receive, because the world seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless. Oh, praise the Lord! I have preached about the comfort of the Holy Spirit during all my ministry, and I have known a little about it, but when my mother went home to Heaven I never knew such peace could be possible in a human heart as was in mine in that hour. All through the years I had thought and I had said, "When that mother of mine goes, it will be saddest day this boy has ever seen in his life." But when the time came, I never was closer to God in my life. I never knew such peace as the day that I held her head in my arms, and she went out to be with God. He comforts in sorrow!

The Spirit indwells the child of God to teach him. (John

(11:26); to guide into the truth (John 16:13); to promote Christian growth; to comfort him in sorrow; to bear fruit for the Master's glory (Gal. 5:22, 23); to give him a testimony; to warn of the dangers on the way; to lead him out into a life of fruitful service; to enable him to pray. For no man can pray except he prays in the Spirit. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings, which cannot be uttered" (Rom. 8:26). I mention all these things to show the tragic consequences of sinning against the Holy Ghost.

Now, having said that about the work of the Spirit, let us go into the sins against the Holy Ghost. First, we will mention the sins that a Christian can commit. And let me say this: they are not unpardonable. Only an unsaved person can commit an unpardonable sin, and I will show you why as we go along.

### I. Lying to the Holy Ghost

The first sin we mention that a Christian can commit is the sin of lying to the Holy Ghost. You will find that in the fifth chapter of the book of Acts, in the story of Ananias and Sapphira. The second great wave of revival was on at Jerusalem. The church had grown to many thousands and some of them had come from afar, had been saved, and remained in Jerusalem. There was a need for food and the physical necessities of life; so many of the members of the church who had property sold it, came and laid the money at the apostles' feet, thereby providing for the need during that time. But there was a couple—no doubt they sat in that meeting, day after day, seeing people who had sold their property come and bring the money into the treasury of the church, and they were conscious that there were members there who knew they had property, and they hadn't sold any of it and hadn't brought anything. People, no doubt, would look at them, wondering why Ananias and Sapphira hadn't done anything.

They went home from that meeting, and I believe they were sitting alone one night, discussing it. Ananias may have said to Sapphira, "You know, this thing is getting embarrassing to me! Did you notice how the people looked at us today when Barnabas came down and put in his princely gift? He sold everything that he had, and gave himself to the Lord for the ministry, and we sat there and didn't do a thing. What are we going to do about it?"

The Devil said, "Now, listen. Go and sell that piece of land. And you'll get enough for it that you can make a nice gift, and keep enough to live on for yourself, and nobody will ever know the difference. They'll think you did the best you could. They'll think you are giving it all, and you will save your face."

You know, there are many Christians who do a lot to save face and maintain respectability in the church. A lot of people care more about maintaining respectability in the church, and saving face, than they do about pleasing the Lord. So they sold that piece of property, and kept back part of it, and Sapphira was also privy to it. Then Ananias came down, and he marched in and laid the gift at Peter's feet. Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land? While it remained, was it not thine own? After it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God" (Acts 5:3, 4). And Ananias dropped dead on the spot.

Then, about three hours later, Sapphira came in. You know, I've always wondered how he got off without her in the first place! No doubt she thought that if she came in right in the middle of the service, after Ananias had given his princely gift and the people had rejoiced over it and congratulated

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## READ THIS STATEMENT FROM DR. BOB JONES, FOUNDER OF BOB JONES UNIVERSITY, GREENVILLE, SOUTH CAROLINA

My friends:

We do not think that Bob Jones University which was formerly Bob Jones College, is the only Christian institution in this country, but we are sure we have the only institution of its type in the United States. I think Christian people generally realize that this is true. We thank God for all the other centers of Christian testimony, for all Bible institutes and all colleges that are true to the Word of God. But we believe that God called our institution into existence to give a different, and possibly a stronger emphasis to certain things which we know are absolutely essential for our day and generation. The unusual blessing of God upon our institution would indicate that our Lord approves of the work it is doing. It is significant that we had last year over 600 young men studying for the ministry. There were also a large number of young women who plan to go into fulltime Christian work. There must be a reason for this. We are sending out from our institution young men and young women who are just as well trained educationally as the young people who go out from any other educational institution. I should like to make

this emphatic: There is no educational institution on the American continent that has any higher educational standards than we have in our special fields of emphasis. We are sending out educated, well-trained, cultured Christian leaders who have a passion for souls. These young people are scattered everywhere and the overwhelming majority of them are giving a true, uncompromising Christian testimony. Our students stand out as Christian leaders in the communities where they live.

Now, in order to complete the buildings which are now being made ready for the opening of school on October 1, we must have some more money. You friends who read this and who believe in the things for which Bob Jones University stands and who are with us in the battle we are fighting have some money and it is money that God gave you. So we want you to send some of it immediately and share with us in the work we are doing for the Lord Jesus Christ. Won't you send a contribution right away and may God bless you.

BOB JONES,

Greenville, S. C.  
(Advertisement)

## A Triumphant Closing in Winston-Salem Revival

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tive workers, given final counsel about the preparations for the Durham campaign, prepared advertising copy for the first week.

**Next Campaign, Durham, N. C. August 24 — September 14**

Our next union campaign is at Durham, North Carolina, with about twenty cooperating churches. A tent 60 x 150 has been provided. We tried to get a larger one, but no larger one was available. This week my advance representative, Bill Mann; my daughter, Grace Jean, my secretary, Miss Viola Walden; will be working at enlistment, advertising, the tent, seating, platform, lighting, public address system organization, etc. Dr. Clarke returns home for needed rest and medical treatment. Evangelist Bill Piper of Greenville, S. C., will lead singing the first eight days. Then his brother, Evangelist Elmer Piper, will carry on the musical work. I am glad to have these brothers, both devoted and very useful men of God, to help in this campaign.

The labors before us are enormous, the responsibility heart-breaking, unless God holds up our hands. Will you, dear reader, pray for a holy anointing from Heaven upon us? Pray that He may bless with boldness, with tenderness, with the mighty power of God, just what I ought to preach. Pray

that God will enlist pastors wholeheartedly in the great work, that the weather will be suitable. Pray that God will revive the hearts of Christians, that there may be a forsaking of sin, a compassionate seeking of the lost.

It is still vacation season. Many pastors in Winston-Salem were away in revivals, or away on vacation. It will probably be so in Durham. This is a serious handicap. But may God solve all the problems, work His own will, and have all the glory for the name, the wonderful name, of His glorious Son, our Saviour, to whom be honor and glory now and evermore. Amen!

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- Payment should be made by check or postal money order, for your safety.

(If you receive a renewal notice after you have renewed please disregard it unless you fail to receive the paper.)

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# Sins Against the Holy Ghost

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lated him, everybody would look around and say, "Here comes Sapphira!" And you know, I think if they had taffeta silk then, she wore a taffeta silk dress, so that when she came marching down the aisle everybody could hear "swish, swish, swish," and she would be the center of attraction. When she got in there, however, everything was as still as death. She marched down there and Peter said, "Tell me whether ye sold the land for so much?" And she said, "Yea, for so much." Then Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out" (Acts 5: 8,9). And down she went—dead.

Did you ever ask yourself why God killed those two people? God doesn't do anything without a purpose! God slew those two people on the spot there to make an example of them. The church had just started out on its mission in the world. In the beginning of its existence, God struck two people dead for lying to the Holy Spirit, to teach men from then on what a serious thing it is for people to trifle with God. What was their sin? Trying to put something over on God. Pretending to be something that they were not. If God struck everyone dead today that did that, there wouldn't be enough left to bury the dead. But what is this sin? It is any kind of sham or mockery or make-believe or hypocrisy in matters of religion or in dealing with God. Lying to the Holy Ghost is living with one foot in the world and one foot in the church; running with God's crowd on Sunday and with the Devil's crowd six days in the week; putting on sheep's clothing on Sunday and going out with the wolves during the week. It is the sin of a consecrated heart and life. It is the holding out on God, knowing that God expects your best, and yet withholding that best, while at the same time pretending to be giving your best. It is trifling with God, coveting the honor of a full consecration in the sight of others and yet unwilling to pay the price—posing as something that deep down in your heart you know you are not. God struck Ananias and Sapphira dead on the spot, to make an example out of them, to show people what a grievous sin it is for a Christian to live in duplicity, deception and hypocrisy.

## II. Grieving the Holy Spirit

The next sin we mention is the sin of grieving the Holy Spirit. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). You ask how you grieve the Spirit? Look back to the twenty-ninth verse and hear God say, "Let no corrupt communication proceed out of your mouth." One way that God's people grieve the Holy Spirit is by their conversation—unchristian, unbecoming, unholy conversation. Filthy talk! And I have seen multitudes of professing Christians make a regular sewer out of their mouths; they indulge in all sorts of filthy talk, all kinds of suggestive stories—just revel in them. I have even heard them take God's name in vain! It is grieving the Holy Spirit when any kind of unchristian, unchaste, unholy, unbecoming words come out of your mouth. Then in the thirty-first verse, still on the matter of talk, he mentions "evil speaking"—gossiping, if you please, tale-bearing, slanderous speaking against people. This kind of thing on the part of Christian people grieves the Holy Spirit.

In the fifth chapter of Ephesians, He speaks of foolish talking; "let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting" (Eph. 5: 3, 4). I know people think I am cranky and narrow and fanatic. But you listen to me now: I don't think a Christian ought to use any kind of slang—what we call down South "by-words." What are they, anyhow? If you anal-

alyze them, nearly every one of them starts with a "G" and sounds like God. And when they use two words, the second invariably begins with a "D." What is it? A substitute for outright profanity. I tell you, if you want to have power with God, if you want to have the assurance of your salvation (that is part of the work of the Spirit, and I am going to talk about it a little further in a minute)—if you want to be happy as a Christian and have the fellowship of the Lord and the union of the Spirit on your life, you cannot be too careful about your speech. Paul said in Ephesians 4:29, "Let no cor-

rupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers"—that everybody who listens to your conversation will be blessed by hearing it. Otherwise you will be grieving the Holy Spirit.

Another way you grieve the Spirit is in the attitude of your heart. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Do you carry anything around in your heart against anybody? Is there anybody in the world to whom, right down in your heart, you would like to see something happen? I heard a woman not long ago say of another woman, "Oh well, you just wait—she'll get

hers, and oh, won't I be glad when she does!" God did say, "Vengeance is mine; I will repay, saith the Lord," but God said to His children, "You pray for them that persecute you and despitefully use you, and those that speak evil against you falsely for my sake! Pray for them, and don't you hold anything against them in your heart—any kind of bitterness against anybody." If you do, you are grieving the Holy Spirit.

Then, not only the attitudes of our hearts, but our attitudes toward Christian people, toward one another, may grieve the Holy Spirit. He said, "Be ye kind one to another, tenderhearted, forgiving one another" (Eph. 4:32). You know, church members are the worst people on earth about

forgiving an erring brother! If the worst sinner who walks the streets of the town, in all his filth, in all his sin, should walk down the aisle and confess his sins and accept Jesus Christ as his Saviour, every member of that congregation would forgive him instantly. But, you take a brother or sister in the church and let the Devil trip one of them up, it may break his heart; he may repent and weep over it; but the

(Continued on Page 4)

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"That was at least one year before it came out.

"As soon as you told us in your paper that it was to be published soon, I sent a check for a copy to be sent to me, as soon as it was printed. So it is no wonder I am getting so much out of it.

"I gave my pastor, Dr. MacPherson of the Church of the Open Door, one for Christmas, which he greatly enjoyed. I wanted to pass my book on to others but could not part with it. Then one day, when I was in prayer about it, feeling I was selfish to keep it so many weeks, the thought came, why not take some of your Christmas money, and buy one for yourself, to keep with your Bible, and use the one you have to pass on to others.

"So I have done that, and everyone who reads it testifies that God has definitely spoken to them of their sin of prayerlessness. We have a prayer group of some members of our church who meet in my house every other Thursday afternoon. We are taking up chapters of this book on prayer, with much profit and real definite heart searching. Last Thursday we took the chapter on the Sin of Prayerlessness. Oh, how the Lord spoke to every one of us! Wish you could have heard the prayers that followed!"

L. M., Washington, D. C.

### "Me and Grandma Are Going to Take a Drive"

"It is with a glad heart I am writing you. I just wish I could shake hands with you, I am so happy. I know you would rejoice with me. My grandson has been saved! I told you about sending for your book on Prayer. I had prayed for my grandson so long I longed to learn more about prayer, and your book sure did me a world of good. Then I longed your help in praying for my boy. You have so much faith.

"Since I read your book I have prayed so hard for more faith and to hang on. I sent the leaflet on how to be saved. Then I prayed that if that didn't reach his heart maybe his boys in some way might. He thinks they are wonderful. The next week they wrote me another one of his boys had been saved and baptized. He went to church the night he was baptized. The sermon, the baptism, everything gripped him. The Holy Spirit really began its work. Then that boy told his daddy he was praying for him. Then his baby boy, nine years old, told him he was praying for him, too, and actually got down on his knees and began to pray. He got up and said, 'Daddy, pray for me. I want to be saved, too.' Then he said, 'How could I pray for him when I had treated God the way I had for so many years?' For a week he was about as miserable as a man could be. He decided to go to the pastor's house to talk to him, and in the pastor's study was gloriously saved. He joined the church and was baptized. He didn't come after me to see him baptized. I am so emotional, have such high blood pressure, and he was afraid it would have bad results. He wouldn't write it to me—said he had to tell me himself. So yesterday he came down.

"After dinner he said, 'Me and Grandma are going to take a drive.' The children all began to say, 'May I go along? May I go along?' He said, 'No one but me and Grandma.' After we were on the road he said, 'I have something to tell you.' The tears began to roll down his cheeks, and he said, 'I am saved!'

### "I Told God It Was Up To Him"

"I'm now up in Canada preaching the gospel during this summer. For two Sundays I saw no souls saved and I decided, 'That's enough of that.' After reading your book I decided to do something about it, so Tuesday night I prayed for one hour for souls. I told the Lord just about what you told Him. He asked me to preach the gospel and I can't keep on preaching and not see souls saved, so I told Him it was up to Him to save them.

"Well, on Wednesday evening, I had young people's services here and praise the Lord, three souls were saved. My joy knew no bounds that night and I know the Lord rejoiced over the souls that found Him.

"I wanted to tell you that for the glory of the Lord and for your encouragement. I know now that God does answer prayer in mighty ways and I'm going to keep on praying more and more."

### He Paid for the Cow

"My husband has been ordering your books and reading them, and we do enjoy them, especially the one on prayer. And that book just led my husband to have to pay \$48.00 for a cow he bought thirty years ago. I didn't know he owed it. He had forgotten who he owed it to. He had moved out of that neighborhood about thirty-one years ago.

"After reading about the woman who burned her house for the insurance, he stopped still, looked at me and said, 'That brought to my mind that I owe a man for a cow.' I asked him how much the cow cost. He said, 'I have forgotten.'

"That night in his prayer he said, 'Lord, I owe a man for a cow. If You will in some way let me find out who it is, I will pay him.' So he wrote to a man that was his neighbor when he lived there, to see if he knew or remembered who he had bought the cow from. When the answer came, we discovered he was the man that was on the note for the cow. My husband sent him a check and paid it off.

"So the book on prayer is leading to the straight and narrow way. A religion that doesn't open up our pocket-book, it just won't do to risk it to die with."

Mrs. C. C. R., Tennessee

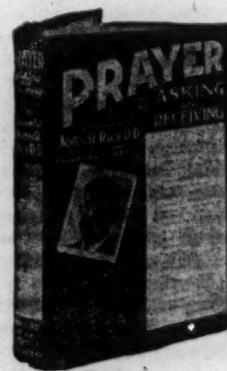
### Father Healed in Answer to Prayer

"I have had an amazing experience this winter. I saw my father break down with heart trouble, and he could not move his arms or legs. Your book on Prayer has been the most help that any book could be. I live about ten miles from father. About two or three months ago I was over in that neighborhood preaching, and father went with me. The following Wednesday I received word that he was very ill, so I went back to see him. He was jolly but I soon saw that he could not move himself at all. I sat up all night with him, and I have never seen anyone suffer like he did all that night.

"The next morning I had to come home. I went back at 8:00 Thursday morning. One of his neighbors was in the bedroom talking with him, Brother Rice, I don't know just what happened. I just seemed to break down and left the house. I left praying. It seemed my Saviour came and sat by me. Then I remembered praying in the will of the Father. I said, 'Father, if it be your will to take him, then may your will be done.' All at once the burden just left. The doctor came. I asked him what about taking him to a hospital. He said he was afraid to move him. He came back that night and after he had made his examination, he said my father was just like a different man. Then the Lord spoke to me and impressed me to tell father that he was going to get up. I did, and he broke down just like a child. I was over there the next afternoon and he was turning over in the bed as good as he ever could in many years.

"I am thanking you, Brother John, for writing this amazing book on prayer."

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## Sins Against the Holy Ghost

(Continued from Page 3)

people of that church—a large proportion of them—never will forgive him as long as they live, and take him back to their hearts again. You know I am telling the truth. Oh, the tragedy of it! "Be ye kind one to another, tender-hearted, forgiving one another." For you are grieving the Holy Spirit when you have a wrong attitude toward a Christian brother or sister. Even though he is wrong; even though he sins; even though he has fallen, the Scripture says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (Eph. 6:1). But we don't do it! It grieves the Holy Spirit.

We can grieve the Holy Spirit in the places to which we go, if they are not the right places for a Christian. Why do I say so? You are the temple of the Holy Ghost, and wherever you go, if you are really saved, the Holy Spirit must go. Long ago, I began to yearn and thirst and hunger for the fullness of the spirit of God in my life and on my ministry. And the minute I began to seek the fullness of the Spirit and to be Spirit-led, God began to put His finger on things in my life that had to go. One of the first ones was the picture show. I would not any more go inside a picture house to see a show than I would take a drink of liquor. Why? Well, perhaps you go. But I want to ask you an honest question: did you ever see a picture house in your life where the atmosphere of the place would be pleasing to the Holy Spirit? If you go where they show on the screen all that blood and thunder, lust and sex and smut, the Holy Spirit has to go along with you!

Do you really want to know what is right for a Christian and what is wrong? I will tell you how you can know. When the question arises, ask yourself, "Would Jesus be my partner? Would Jesus go with me, sit down there and watch that stuff on the screen and enjoy it with me?" If He wouldn't, brother, sister, then that is no place for a Christian. Maybe there is no harm in dancing. But do you think Jesus would go with you? Is the atmosphere of such places pleasing to the Holy Spirit? Do you really want to know what is right for a Christian and what is wrong? Or do you want to try to justify yourself in your ways? Do you think Jesus would be your partner on the dance floor? Do you think that Jesus would hold the opposite hand in a bridge or poker game? Do you? Not one of you would dare say that He would! Then, if He would not, a child of God has no business there. He is grieving the Holy Spirit.

Then another way that a child of God can grieve the Holy Spirit is in his attitude toward the church. Jesus Christ has so closely identified Himself with His church that anything you do to the church is considered by Him as done personally to Him. When Jesus met Saul of Tarsus, who was persecuting the church, He did not say, "Saul, why persecutest thou the church?" He said, "Saul! Saul! why persecutest thou me?" Since the church is so dear to Jesus, the Holy Spirit is very jealous of it. And when you mistreat, neglect or bring reproach upon your church, you are grieving the Holy Spirit. Jesus' question to Saul means that exactly as you treat the church, that is the way you are treating Jesus.

Another way one can grieve the Holy Spirit is to defile the temple of the Holy Ghost, your body. Oh, I tell you, when it dawned on me that now, as a Christian, my body was the temple of the Holy Ghost, my body became a sacred thing to me. Here is what God says will happen if you defile the temple of the Holy Ghost: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:17). Now, that word "destroy" does not mean that God will send a person to Hell for defiling the temple of God. It has no relation whatever to going to Hell. But it means that God will

visit dire consequences upon that person who defiles the temple of the Holy Ghost. What do you think would be defiling the temple of the Holy Ghost? Unclean and unchaste thoughts harbored, of course, would defile. It defiles every stream of your life. Taking liquor into the temple of the Holy Ghost would defile it; taking beer into the temple of the Holy Ghost would defile it. Uncleaness! Unchastity! Impurity of any kind!

What are the results when you grieve the Holy Spirit? Paul says, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance [or self-control]." When you grieve the Holy Spirit, He cannot bear that fruit in your life. The love, that first live you had for Christ, is soon gone. That warm, glowing love that made Christ real is gone. The joy of your salvation is gone. The peace—the love, joy and peace—the peace in your heart is gone. The assurance of your salvation is gone. Your faith is gone, and your prayer life is gone when you grieve the Holy Spirit. That is what happens. Your power is gone. It is all gone; everything that is dear to the heart of a Christian is soon gone when you grieve the Holy Spirit.

I have had people say to me, "I would give anything in the world if I could pray with faith." If you cannot pray with faith, do you know what the trouble is? You are grieving the Holy Spirit, and thereby, you have destroyed your faith. If you have been praying for somebody to be saved and they have not been, do not blame or accuse God. Begin searching your own heart and life. If you have been praying for revival in your church and it has not come, do not put the blame on God. Begin searching your own heart. Something is grieving the Holy Spirit. If you are floundering around in doubts, and have lost the joy of your salvation, lost your peace and power, you have grieved the Spirit.

### III. Quenching the Spirit

Another sin that a Christian can commit is quenching the Holy Spirit. "Quench not the Spirit" (I Thess. 5:19). The Holy Spirit leads a Christian, will lead you, if you let Him. The Holy Spirit warns you against sin and against the pitfalls of the Devil, if you will let Him. Everyone knows what I am talking about. The Holy Spirit will move upon your heart to reveal to you the will of God; move upon your heart to speak to an unsaved person; impress you to do a certain service for the Lord. You have had that moving of the Spirit, that still small voice whispering into your heart that there is a service you ought to do, some definite testimony you ought to give, a dedication of your life you ought to make, some sin or inconsistency you should give up. That is the Holy Spirit trying to lead you to higher ground for God. If you turn a deaf ear, you quench the Spirit, and you will soon get to the place where you are no longer sensitive to His leadership. Then you flounder around, reach out, grope for the will of God and you cannot find it. You wonder what God wants you to do. What is the matter? You have quenched the Spirit. Also, He warns you when you are about to go the wrong way. You know, when you were first saved, and the first time you started off into sin or was tempted to take the wrong way, how the Holy Spirit grabbed hold of your heart and seemed to just all but smite you between the eyes. Something inside of you rose up in rebellion and warning, like a red lantern at the railroad crossing and a swinging bell of warning. But you would not listen. You pushed it aside and went on. You get, after awhile, to where you cannot hear His voice. And then you have come to the place that Isaiah was talking about, when he said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20). You can't tell what is right and what is wrong; you have lost your power of discrimination

between what a Christian ought to do and what he ought not to do, and then—you hear them all around you: "I can't see any harm in that; I just can't, to save my life, see any harm in that." You have lost your power of discernment between what is right and what is wrong. It is a sad state in a Christian's life.

### IV. Blaspheming the Holy Ghost

There are two sins that are unpardonable, that the unsaved man alone can commit. One is blaspheming the Holy Spirit, and I will not dwell on that. That, as Jesus said in Matthew 12:31, 32, is speaking against the Holy Ghost. The unsaved man that belittles, or ridicules, or attributes the power of the Holy Spirit to the Devil—that is what these people had done that Jesus said had blasphemed the Holy Ghost—there is never forgiveness for it in this world or the world to come.

### V. Resisting and Driving Away the Spirit

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost" (Acts 7:51). I am now speaking strictly to the unsaved people. Remember that Jesus said, "No man can come to me except the Father which hath sent me draw him" (John 6:44). Remember, too, that it is the Holy Spirit that does the drawing. Remember that there is in front of every unsaved man a "dead line," and when he crosses that, his doom is sealed forever, because the Holy Spirit quits him and God gives him up. Unsaved friend, the Bible does teach that you can resist the Spirit; you can turn away from His drawing, His striving; you can put off your salvation; you can say no until God will withdraw His Spirit from you. And then you are just as certain for Hell as if you were already there. Your time to be saved, unsaved friend, is when that knocking is at the door; when that tugging, that pulling, that striving of the Spirit is there. Hear the Word of God! "My Spirit shall not always strive with man" (Gen. 6:3). Then again, "Because I have called, and ye refused [there you are again, that call that urge]; I have stretched out my hand, and no man regarded [I have reached for you, Oh, when that tugging comes at your heartstrings, it is the Holy Spirit of God reaching for your soul]; But ye have set at naught all my counsel [you wouldn't listen to me], and would none of my reproof [Hear it!]; I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind . . . Then shall they call upon me, but I will not answer [Oh, my friend, listen]; they shall seek me early, but they shall not find me" (Prov. 1:24-28). People say, "Would God do that?" Who am I to say what God will do and will not do? The only way I know what God will do is by what He has done and what He says He will do. God says that He will withdraw His Spirit from the unsaved man.

Listen again: "Ephraim is joined [or married] to idols; let him alone." Let him alone! God is speaking to His Holy Spirit. Some day He will say of you, "He is married to his liquor; he is married to his adultery; he is married to his uncleanness; he is married to his pleasure; he is married to his profanity—let him alone!"

Three times, in the first chapter of Romans, verses 24, 26, and 28, God uses these words: "And God gave them up."

Now listen to John 12:37 and 39. "But though he had done so many miracles before them, yet they believed not on him." Hear verses 39 and 40: "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." What? When they had a chance to believe; when the Holy Spirit revealed Christ to them; when the Holy Spirit called them; when the Holy Spirit knocked at their door; when the Holy Spirit was striving with them they would not believe on Him, and the time came when they

could not believe. God blinded their eyes and hardened their hearts and got them ready for Hell—just like he hardened Pharaoh's heart. What did God do about it? Just exactly what He says in II Thessalonians 2:10-12: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned." Getting them ready for Hell!

If you would go with me tonight to a little city in Texas where I was once pastor, I would take you into the home of an old, gray-headed man. He is now seventy-eight, stooped and bent and with one foot in the grave. That man used to come and hear me preach every Sunday night. The Holy Spirit would strive with him. Time and again I have seen him tremble under the strivings of the Spirit. I would go back and speak to him again and again and again. He would say to me, "I love you like a brother, and one of these days you are going to baptize me." And then I would say, "Why not tonight?" His reply was always, "Not tonight, preacher, not tonight." Before I left there, he quit coming to church. The last thing I did before I moved away was to go down to his home. He was the last person I visited. I put my arms around him, looked him in the eye and said, "Once more I wanted to tell you how I love you, fellow, and once more ask you to give your heart to my Lord. I may never see you again in this world, but I couldn't leave without coming to plead with you one more time to accept the Lord Jesus Christ." He looked at me with a blank stare, and the most pitiful look I ever saw, and said, "Preacher, there was a time when I was so close to being saved, but I tell you now, I can't." He would shake his head and say, "If I could do it for anybody in this world, I would do it for you, but Brother Hankins, I can't!"

One Sunday night, while I was pastor in a Texas town, a young man sat in the balcony. Oh, how the Spirit of God did strive with him that night! He wiped the great beads of perspiration from his brow and turned pale. He hardly took his eyes off me while I preached. When I made the call that night, he stood and held onto the balcony rail, and leaned over and looked at me. I kept motioning for him to come; he would shake his head. We would sing on, and again, I would motion for him to come; he would shake his head. After awhile, he stepped out into the aisle, and ran to the stairway, ran down the steps, out to the

front door, and was gone.

Three weeks from that time, I sat by his bedside as he was dying with leukemia. That day I sat there with my Bible and tried my dead level best to win him to Christ. Oh, how I pleaded with him! After awhile, that eighteen-year-old boy looked at me and said, "Brother Hankins, three weeks ago Sunday night, when I sat in the balcony, God called me so strongly that it seemed to me at times that I must jump over that balcony rail to get to you. But my favorite sin came up before me, and the Devil said, 'If you go, you will have to give it up.' I said, 'I won't do it,' and I turned and ran." He said, "Brother Hankins, something died inside of me. My heart is as cold and as dead as a stone."

I wondered if the doctors had told him that he could not live, and I said, "Has the doctor told you what was wrong with you?" He said, "Yes, the doctor was here only about thirty minutes ago and told me I had only three or four days to live." I dropped on my knees by the side of his bed, and if ever I wept and prayed and plead with a soul, I did with him. When I looked up, his face was like a flint, and he was shaking his head and saying, "I can't. I can't. I can't!" And he died and went to Hell.

"My Spirit shall not always strive with man." Do you understand why, when I give my invitation, I plead with people to do just one thing? Do you remember how many times you have heard me say, "If the Holy Spirit has spoken to your heart, come"? Christian or unsaved, when the Holy Spirit speaks to you, if you yield instead of resisting, the victory will be yours.

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# How to Raise the Dead

(Continued from Page 1)

Christ held before the church the alluring challenge of raising men from spiritual death into spiritual life. Many tell us that the church has lost her power. Well, may not the answer be partly found here? Assuming again her position as a raiser of the dead would place her as a mighty force, irresistible in the midst of a needy world. "And greater works than these shall ye do; because I go unto my Father" (John 14:12). The angels have no such commission as that given to us who dare engage in the task of soul-winning. Who may estimate its importance or its eternity-telling results!

In our present study we deal with the heavenly sciences of how to raise the dead. It is in no sense accidental that in the account of the raising of Jairus' daughter (Mark 5), the account of the raising of the widow of Nain's son (Luke 7), and the account of the raising of Lazarus (John 11), we have in type and beautiful drama the doctrine and art of soul-winning and its subsequent needs and responsibilities. We call your attention to the eight facts suggesting this in these three accounts. As we shall see, the first deals with a child, the second with a young person, and the third with an adult. Again: one is in the home, another on the highway, and the third in the city of the dead.

## I. The Raising of Jairus' Daughter.

"While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat."

1. Let us consider who it is that is being raised. It is a child twelve years of age, a little girl. This is one of the rare occasions where age is mentioned. Here, as you may have already suspected, we have a fine illustration of child evangelism — the most productive section of God's great vineyard. We have made our greatest mistake in not winning the child to Christ ere the habits of sin and the companionship of the world have become fixed. Christ Jesus our Lord seems to have placed emphasis upon this need when He put a child in the midst of the disciples and said, "Of such is the kingdom of heaven." Again and again He calls attention to the child; He singled out no other group. The Roman Catholics have been wise in recognizing the importance of winning the child to their faith at an early age. They have been reported as saying, "Give us the child for the first seven years and you can have him after that." No labor pays such profitable dividends as that spent in winning and training boys and girls for Christ. By years of widespread and actual test in all types of congregations, the writer has found that more than ninety percent of all professing Christians date their conversion before they were twenty years of age.

2. Where? In the home. Jairus' daughter was in the home. This

is wonderfully suggestive. There is no better place in all the world. God in His wise providence has given the child to the home, to the mother and father, almost exclusively for the first six years. The world is shut out; the child and the Christian parents are shut in, shut in to the high task of molding God's most precious treasure, the child. The battles of time and eternity are won or lost in the homes of our people. The resultant responsibility is evident.

3. Let us notice the state. It is that of death. Jairus' daughter was dead, dead but not corrupt in the death, as dead as Lazarus who had been dead four days, but not as corrupt as he. Their state was the same, but the degree of corruption was different. Perhaps when Christ reached the home of Jairus, after having been detained in healing the woman with the issue of blood, the body of the child was still warm. There could have lingered upon her cheek the flush of life. Someone standing near might have remarked, "She looks as if she is asleep." We have all seen some beautiful baby corpse. Jairus' daughter was dead. We are fully aware that death was absolute; there can be no degrees. To say that Jairus' daughter was dead, the widow of Nain's son was dead, and that Lazarus was dead, would not only be poor grammar but bad judgment as well. When one is dead he is dead, whether it be five minutes' duration or five thousand years. A person who passed away only this afternoon is as dead as an Egyptian mummy 5,000 years old. Surely we must recognize that there was a difference in the damsel and Lazarus. Both were in the state of death, but Lazarus was more corrupt in that state. Few truths need to be emphasized more often and more emphatically than that of the child's state apart from Christ. The child is spiritually dead, just as dead as the murderer, the drunkard or the thief, even though the degree of corruption is not as great.

It is difficult for us to realize that children, with all their natural sweetness and warmth, are really lost. The Scriptures are very clear on this point. David said, "I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). Again, "The wicked are estranged from the womb; they go astray as soon as they be born" (Psa. 58:3). "For all have sinned, and come short of the glory of God" (Rom. 3:23). Recently one of our teachers in the Junior Department of the Sunday School became concerned over one of his unsaved pupils who was subsequently led to the Lord. With much Christian joy this teacher made his way to the home of this child to impart the good news to his mother. When the mother came to the door, this teacher remarked with little ceremony, "I am so happy to tell you that your boy has been saved." To his utter amazement and disappointment, the mother, though herself a professed Christian, looked at him and said, "Saved? I didn't know that my boy was lost. He is as good as any of the other boys in the community. I didn't know that he was lost."

How many mothers and fathers are there living under this same tragic delusion! It is most difficult for a mother or father to comprehend the fact that their cultured, affable, lovely daughter is in the same state as the scarlet woman or the murderer. The state in each case is the same; the degree of corruption only is different. It is hard to awaken them to the fact that their lovely Johnnies and Marys are eternally lost apart from the Saviour of men, Christ Jesus our Lord. In this respect the gospel is offensive to the natural man. It makes "no difference: For all have sinned and come short of the glory of God." We must bear in mind that the gospel was not designed to please but to save. Yes, children who have reached the period where they know right from wrong are accountable to God. They are lost, lost and need to be saved, dead and need to be raised. "Verily, verily, I say unto you, He that

heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

4. Let us note the hindrances in the case of the raising of Jairus' daughter: Christ experienced certain obstacles in the raising of this damsel. When the servants brought word, "While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe." The first hindrance was fear which endangered faith. The account further tells us, "And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when He came in He saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth. And they laughed him to scorn."

There are certain hindrances that all must encounter who would raise the dead. The neighbors and friends were not sympathetic; the atmosphere was hostile; ridicule and scorn characterized the environment. The world is unwilling to agree both as to human need, as pronounced by the gospel, and to the power of the Son of God to meet that need. It is said of Jesus, when He returned to His home town Nazareth, "And He did not many mighty works there because of their unbelief" (Matt. 13:58). Every Christian worker is cognizant that certain environments are hostile and make difficult the resuscitating of men and women from the regions of death and doom. Satan sees to that. But "greater is he that is in you, than he that is in the world" (1 John 4:4).

5. Aids. While there are certain hindrances which make soul-winning difficult, there are likewise, as in the case of the raising of Jairus' daughter, certain aids which contribute to making, shall we say, easier this divine work. Listen to this: "But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying." The believing father and mother, Peter, James and John, together with our Lord, constituted the atmosphere conducive to the task of raising the dead. What a blessed thought! Some things need to be shut out, while others must be shut in. The task of raising the spiritually dead is as delicate as raising the physically dead and is best performed in a sympathetic environment. Many of us are able to testify concerning this truth. How often a battle at some crucial moment has been lost by the intrusion of a neighbor or some other sudden interruption!

6. Now let us notice the method: Every part of the Bible story seems to be alive with suggestiveness. The location is in the home. The environment had to be changed. Well, it was. The method, that of personal contact — "And He took the damsel by the hand." If one would experience the blessed joy which comes in knowing that he has had a share in raising the young from death unto life everlasting, then he will do well to remember that Jesus took the damsel by the hand. Nothing else in all the world will take the place of personal contact. Notice the number of times the term "He touched" appears in the gospels. In reaching children for Christ, the personal method is the best. We truly covet for the parents the privilege of leading their children to the Lord.

In this connection we call attention to a passage of Scripture in Revelations 3:11: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." What is the crown that the Christians stands in danger of losing? The answer is in I Thessalonians, 2:19, 20: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." Those won by the Apostle make up his glory, joy and crown. Well, then, might we covet for parents the privilege of winning their own

children to the Lord. Let not another take thy crown.

A brother minister related the following story of his experience: He was helping a fellow pastor in a series of meetings, and in one of the morning services the pastor's son, a young lad, was happily converted. Back in the pastor's home, following the service, the father broke down in tears. He praised the Lord for saving his child, but said, "Preacher, you have robbed me of winning my own boy for the Lord. I did so much desire to lead my own child to the knowledge of Christ Jesus!" We may not agree with this father in his conclusion, for doubtless he had been used as an instrument in leading his boy to the Lord. The visiting pastor had simply been the reaper. However, when we consider the eternal relationship we are going to bear in Heaven toward those we have won for Christ, we covet for the Christian father and mother the privilege of winning their children to the Lord as the trophies of grace. This is no small matter. Eternity is a long time, and it will be a hallowed experience to remember that we led our own boys and girls to a saving knowledge of the Lord Jesus Christ. Do not let the Sunday School teacher or the pastor win the crown the Lord intends for you. Even the angels in Heaven might well covet such an opportunity for winning the lost.

7. The means. It was a miracle, nothing less — a miracle wrought by divine omnipotence. Every time a person is saved he passes from spiritual death into spiritual life; a miracle equally great as the raising of the damsel takes place. This miracle, this divine work, was wrought by the means ordained by God — the word of God. "And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise." It is by means of the Word and belief of the Truth that we are begotten again from the dead. "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures" (James 1:18). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23). "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). The Word is the means used of God in begetting those born into the kingdom of God. In raising the spiritually dead, exactly the same means must be used today — the Word of God. Christ spoke and it was so. We witness, men believe, and the transaction is complete. Is it any wonder that we hear the great apostle say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth"?

8. The need. A great miracle had taken place. "And straightway the damsel arose, and walked; for she was of the age

of twelve years. And they were astonished with a great astonishment." Only the Son of God could have performed this miracle of resurrection. But now he commands that something should be given her to eat. "And he charged them that no man should know it; and commanded that something should be given her to eat." Only Jesus could raise the dead; others were commanded to supply her with food. How thoughtful is the Master! Perhaps the child, with fever, had not eaten in days before she died. Her need now was food. The analogy is wonderful. Children passing from spiritual death to spiritual life need nourishment. Our task is to give them good. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). Here is seen the need following one's regeneration, the commission of the church to feed the young. "Give her something to eat."

## II. The Raising of the Widow of Nain's Son.

"And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judaea, and throughout all the region round about. And the disciples of John shewed him of all these things." — Luke 7:11-18.

As in the case of Jairus' daughter, we now make a study of the raising of the widow of Nain's son, considering the story under the same eight aspects:

1. Who is it? A young man or a young person. Christ addresses him as "young man," involving truth relating to youth evangelism. The picture marvelously unfolds for us and displays the heavenly science of how to win youth to salvation. This is certainly the second great task of the church — the winning of the

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# How to Raise the Dead

(Continued from Page 5)

young men and the young women to Christ. The challenge of our young people might well enlist the interest of angels. How much is wrapped up in a young man or young woman! We are told that Christ looked upon the departing rich young ruler and loved him. Every generation has its young people to win to Christ and salvation.

2. *Let us notice where.* The account tells us it was at the city gate in the midst of the throng; surrounded by the busy multitude, at the very center of activity. The damsel was at home upon her bed; the young man was on the highway in a casket, robed with a shroud. Within a few brief years our children are out of our hands; they are young men and women and, like young birds, they soon quit the nest. Especially true today, the modern home is little more than a place to eat and sleep. The background in this second scene is quite different from that which surrounded the raising of the damsel; the picture is more complex. There is no shutting the world out in this case. Consecration, a spiritual recklessness and a holy boldness is called for. Yonder there are tens of thousands of them, and we see the seething multitude moving out of the city, slowly but surely moving toward the city of the dead. This is the environment in which we find our young people today. The call is urgent; the need is imperative!

3. *The state.* He was dead, corrupting. They were on the way to burial. Perhaps the young man had been dead a day or more. It is said that in the East, where the climate is hot, they usually bury within twenty-four hours. His state was the same as the young girl's, but the degree of corruption in that state was greater; death with him was more manifest; the pallor of death was fully set but, as we have said before, his state was the same as that of the child—he was dead. Can it be that our young men and women out of Christ are really lost, dead? They seem so much alive. Reason dictates otherwise; human judgment is against it. This is part of the blindness that characterizes a system which is dominated by the "god of this world." The faithful Word pronounces these radiant young people, apart from Christ, dead!

4. *Hindrances.* In this case it was the moving throng, the endless procession moving toward the city of the dead. "And much people of the city was with her." All about our young people is the gay, giddy world. Their condition becomes more insulated, more difficult, with each passing day. Christ stopped the procession. Stopped a funeral procession? Think of it! How very unconventional! It seems that Christ broke up every funeral He ever attended. In our cities today, a funeral procession has right-of-way, disregarding traffic lights. Who would step out in front of a funeral procession and stop it! There is only one excuse—to raise the dead. If young people are to be reached for the Lord, some unconventional things must be done. A natural timidity must be overcome; a satanic inertia must be conquered; faith must rule to pronounce the actual state that no eye has ever seen. It is the problem of getting them to hear, and it is by no means easy; but what a challenge to rescue them as they are on their way to the place of death! Our young people are to be found in the midst of the busy throng. What are we going to do about it?

5. *Aids.* "And when the Lord saw her, He had compassion on her, and said unto her, Weep not." All else may fail, but this deep compassion—never! Jesus never fails. Too, we are told that "many of his disciples went with him." In the midst of the press there were the congenial disciples who contributed to the background. Here we have tears and sorrow—yes, a deep sorrow, for it is a widow's only son! Her last support is gone. This widowed

mother was surrounded by those who sympathized as best they could. There are likewise those who hold the key to every young person's life. Somebody somewhere has a responsibility to perform and a privilege to seize. This young man was brought back to life. Young people can be and are being reached for the Lord today. Thank God for the aids that make less difficult the task of those who would win young men and young women to the Lord!!

6. *The method.* "And He came and touched the bier." In the case of the damsel, Jesus took her by the hand. Here He touched the bier. Jesus arrested the marching throng, called a young man from the portals of death into the light of life. The task of soul-winning is not an easy one. One is brought into contact with death and tears. To touch the bier necessitates a willingness to engage in a task that costs much in sympathy and in strength. Sad to say, many Christians prefer a less arduous employment. Oh, for men and women who have a holy boldness to stop, to arrest the procession of death, leading to eternal separation from God! Oh, for grace and courage to do something about it!

7. *The means.* As in the former case, here again we have a miracle. Only God can raise the dead. Jesus spoke the life-giving word, "Young man, I say unto thee, Arise." Many other things may prepare the way, but only the divine voice is able to create. It is the same power that confronts us when we open Genesis: "God said, Let there be light; and there was light." God said, and it was so. God has ordained that through the "foolishness of preaching," not "foolish preaching," some should be saved. The world truly looks upon the preaching of the gospel with disdain. To propose to do so much for what seems to be so little, to the natural ear, sounds absurd. To predicate one's eternal destiny upon mere faith in One who was crucified 1,900 years ago and now preached as having been raised from the dead and alive forevermore, is too much for the sophisticated and worldly-wise. The very simplicity of grace has ever been an offense, so much so that men through the ages have tried to adorn it with mystical ritual, beautiful ceremonies and beneficent work. The means ever remains the same; the hope of a world dead in trespasses and sins is not reformation but regeneration through the living Word of God. With all its institutionalism, the world needs the quickening Word. "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

8. *The need.* "And he delivered him to his mother." The case of this widowed mother suggests love. The damsel needed food; the young man needed love. This is the second great need for all new-born souls: Love and sympathy constitute the urgent need of the young people in our churches. They respond to love like a hungry flower to the sunlight on a dewy morning.

III. *The Raising of Lazarus.* "Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone." Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, 'Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.' —John 11:38-45.

1. *Who is he?* An adult. And here the picture and the parable hold true. This raises the question as to how we are to reach men and women advanced in life. First, we have a child twelve years of age raised to life in the home. Next, a young man without the city gate on the way to the cemetery. Now we have Lazarus, a man advanced in age, representing the great mass of adult men and women out of Christ. What a picture!

2. *Where was the miracle performed?* In the city of the dead, in the midst of death. Lazarus was in the grave. This speaks to us of the fruitage of sin—in the midst of death and putrefaction. Lazarus was in the midst of physical death, but all about us are men and women in the company of spiritual death and moral decay. This world is a cemetery in need of the loud voice of commanding authority.

3. *The state.* The state was death, corrupt in death—four days dead, if you please. His state was the same as the damsel's, the same as the young man's; however, the degree of corruption was far greater. Decomposition resulting from death had already done its work. Scientists tell us it takes four days for decomposition to do its work. Martha realized this when she said, "Lord, by this time he stinketh." Out yonder are those whose sins smell to high heaven. They are repulsive and apparently "too dead." In this class is found the habitual gambler, the drunkard, the thief, the dope fiend, the swindler and the down-and-out. The church often looks upon them as too far gone—"already he stinketh." Added to these are the up-and-outs whose sins are not so obnoxious to man but equally offensive to God. These are sins not so much of the flesh but sins of the heart—pride, covetousness, sensuousness, bitterness, envy, malice. These are the "four days dead."

4. *The hindrances.* The first hindrance was that of distance. Both Mary and Martha exclaimed on beholding Jesus, "Lord, if thou hadst been here, my brother had not died" (John 11:21-32). Lord, if Thou hadst been here. These sisters made the mistake of thinking that distance limited the power of God. Second, there was the question of time. Do you recall how Jesus replied to Martha? There was likewise the time element—if Jesus had only been a few days earlier! This is the lament of tens of thousands who have prayed weary years for some loved one. Only yesterday we heard the testimony of a godly woman who had prayed forty-two years for a wayward son who two years ago was saved and for two years has been preaching the gospel. The next hindrance was a stone. "Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone" (John

11:38, 39). Notice that our Lord, though able to raise the dead, did not use this power to roll away the stone. There are some things left for us to do. In reaching adults, especially the worldly-wise, certain stones must be removed. Those long experienced in sin are exacting and unusually critical of the type of moral fervor manifested in the average church. They know our everyday lives; they are easily offended by the inconsistencies in the lives of those who profess to follow the Lord Jesus Christ. May we call attention to this fact: We may reach children, and even young people, where there is little or no church discipline and where open sin and indifference, together with broken fellowship, prevail, but not the adults. Talk with the sinner yonder on the street. While he admits that he is a lost sinner, his ideal of what Christians ought to be is quite different. It takes some stone-rolling to make ready for a revival that will reach men four days dead. It may be the stone of broken fellowship, or the stone of a life of open sin on the part of many professed Christians, that stands between Christians and those dead within the confines of the tomb. Christ did not use His mighty power to roll away the stone, but He called upon men to perform this task. In order to have a revival that will shake a city and reach the down-and-outs, a revival that will transform a community, there must be the rolling away first of the stones of hindrance. Another hindrance is also suggested in this passage, after Martha remonstrated by saying, "Lord, by this time he stinketh." Jesus replied, "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?" Out yonder are the unreached multitudes. To many they already appear too far gone; their sins are sins of the flesh. Society says, "He stinketh." Let us remember that they who believe shall see the glory of God.

5. *Aids.* There were present those who were willing to roll the stone away. Even though the reason pronounced the case hopeless, thank God for those in our churches who are willing to lend their strength and effort to rolling away the stones which hinder the heaven-born revival! Somebody moved that day to roll the stone away. There are those who have faith, faith to believe that all things are possible with God. "If thou wouldest believe, thou shouldst see the glory of God." We often hear it said, "seeing is believing." With the child of God, "believing is seeing."

6. *The method.* Jesus cried with a loud voice, "Lazarus, come forth." It takes faith and a loud voice to reach the lost multitude, not just another program, but an intensified effort, a burning passion, a tender compassion. These must be gone after. They are out in the home, or on the busy street, out in the midst of the dead, out in the "highways and hedges." Too, the call of Jesus was personal—"Lazarus, come forth." Someone has reminded us that had He not said "Lazarus," the whole cemetery would have come forth at the voice of our Lord. No prayer becomes very effectual and no labor productive until an intensive earnestness focuses itself in concern for one particular individual. No work is so fruitful as that of a personal approach with the gospel. "Lazarus, come forth."

7. *The means.* The Word of God.

It was the word of Jesus that brought life out of death. This is our one and only means. If men and women are begotten by anything other than the word of truth, they are ill-begotten. Judging by the lives of many whose names fill our church rolls, there has been preached another gospel and in fact many may have never been born again at all. Where men have really believed that the gospel is the power of God unto salvation to every one that believeth they have become irresistible. Men like the apostles; the heroes and martyrs of the faith; missionaries like Carey, Paton, Judson, Livingstone; great preachers like Spurgeon, Moody and ten thousand others, have believed and relied upon the Word and the Spirit as the only hope of a lost world.

8. *The new need.* Jairus' daughter, needed food; the widow of Nain's son needed love, mother care; Lazarus needed freedom—"Loose him, and let him go." Lazarus had life—only God could give this—but he lacked liberty. Upon him were the graveclothes of his former state. The matter of loosening was left to others. This is a part of the great work of the assembly. Removing graveclothes from the eyes that they might see, from the head that they might speak; loosening the ear that they might hear and the feet that they might "go," the hand that they might serve. The program for the Christian church with the newly-born is that of feeding, teaching the Word, "The sincere milk of the Word;" loving, loving with personal watchcare and interest; training, training the vision to see afar, to behold the beauty of the Lord, to look upon the whitened harvest fields, training the feet to walk worthy of the calling wherewith we are called, training the hands to perform loving service; loosening the ears to hear the voice of the Good Shepherd—"my sheep hear my voice;" loosening the lips to witness and the tongue to sing praises.

Before closing this study, may we further call attention to the fact that all three were raised for the sake of others. It was for Jairus' sake that the damsel was raised. It was for the mother's sake, the widow, that Jesus raised the son. It was for the sake of the sorrowing sisters whom Jesus loved, for the sake of Martha and Mary who had sent for Jesus, that He raised Lazarus. We recognize that the primary motive was the glory of God, as always; but from the human side it was for the sake of others. May this not as truthfully be said today? Back of each conversion somebody prayed, somebody cared and bombarded the ramparts of heaven with their unceasing prayers until victory was assured. "I pray for them," said Christ, "I pray not for the world" (John 17:9). The difficulty is not with the state or degree of the dead and corrupting world, but with those who have been purchased by the precious blood of Jesus. When we become concerned, when the passion of our Master burns in our hearts, the dead shall come to life.

In each account we are told that the miracle of resurrection bore results. When the child was raised they were "astonished with a great astonishment." When the young man was raised, "There came a fear on all; and they glorified God." Then when a man who has been four days in the grave was raised; "many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him." Raising the spiritually dead will bear results today. A church which engages in this work cannot be hid.

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## Pastors Comment on Winston-Salem Revival

(Continued from Page 1)

became so impressed by reading his weekly paper, THE SWORD OF THE LORD, and his great book on Prayer. When several of the pastors of our city learned that it might be possible to secure him for a revival campaign, we got together immediately and began to perfect plans. From the beginning we were encouraged by the response on the part of the pastors of many different denominations. Possibly it was too much to expect all pastors of all denominations to cooperate fully, but we were happy at the promise of forty-two pastors and churches of eight or nine denominations to cooperate. With such support, the revival, held in one of the large tobacco warehouses, began with splendid attendance, which increased rapidly and held up remarkably well until the closing day.

"Every comment the writer heard about the preaching of Dr. Rice was most complimentary. One pastor, who has spent nearly forty years in Winston-Salem, said of Dr. Rice: 'He is one of the most satisfactory evangelists I have ever heard.' All of us believe that Dr. Rice is a fully surrendered and Spirit-filled servant of our Lord. He is a great gospel preacher—fervent in spirit, tender of heart, thoroughly grounded in doctrine, powerful in denunciation

of sin, and with an overflowing heart of love for sinful man. He is humble of spirit, and most appreciative of the efforts of those who work with him. His energy and power are amazing. No Christian can doubt that Dr. Rice is anointed of the Lord.

"The impact of this revival will be felt not only in results accomplished through the large number of conversions and rededications, but through the effects coming for years to follow. Our homes, our churches, our lives will be better because of the coming of Dr. Rice to our city.

"Dr. Rice is fortunate in the choice of most capable helpers. I mention especially Rev. Bill Mann, advance man; Miss Grace Rice, pianist; Miss Viola Walden, secretary; and Dr. Harry Clarke, song-leader. Dr. Clarke worked with Billy Sunday for many years. He is a composer as well as song-leader, and is also an ordained minister.

"Finally, let me add that Dr. Rice is the type of an evangelist that our distraught world needs today. May God spare his life and give him power for years yet to come to lead in great union revivals, and publish the message of Christ's redeeming love through the press as he has been doing in his paper and great books and tracts."

James M. Hayes,  
Chairman of Committee

### Pastor North Winston Baptist Church Dr. Charles H. Stevens, President Piedmont Bible Institute

One of the oldest pastors in years of service in Winston-Salem is Dr. Charles H. Stevens at Salem Baptist Church. Dr. Stevens is president of the Piedmont Bible Institute and is widely-known as a Bible teacher and preacher. He took a very active part in the campaign, and hundreds were present in special delegations from his church on certain occasions, and a large attendance of Salem Church people were present throughout. It was in the Salem Baptist Church that pastors were called together to hear me some months ago and there first plans were made for the campaign in a group of some twenty-five pastors and Christian workers. Dr. Stevens turned over to the evangelists his half-hour Sunday morning broadcast for five Sundays and his fellowship was very sweet. Dr. Stevens had the following to say about the campaign:

"For one-third of a century I have watched with interest and with some misgivings the trend of mass evangelism. Being a firm believer in the Book, all the while I had a conviction that there was a place and a need for the Revivalist. Like every other good thing, the movement called 'mass evangelism' has suffered much, even at the hands of those who were sincere in purpose. However this is true of every great doctrine in Scripture, too. After witnessing some four weeks with Dr. John R. Rice in action, I have had my conviction confirmed to the end that the hope of this country is again to be found in a great sweeping revival where sincere pastors, and God-fearing men and women may join their hands in a great united effort.

Dr. Rice is the friend of the churches and pastors. He pulls no punches in his fight against the Devil and all that opposes God. In his doing so, you are ever conscious that love pervades. During the four weeks while Dr. Rice has been in Winston-Salem, I have been impressed with the fact that revivals can be put on if the pastors are approached in the right way. Further I have been convinced that the greatest enemy of mass evangelism is Modernism. As people move away from faith in the inspired Word, a belief in man's depravity, the fact of Hell, the necessity of the atonement and the reality of regeneration, in such proportion they lose their faith in the great evangelistic movement. As a pastor who has been in Winston-Salem for nearly seventeen years, it gives me great joy to realize afresh what God is able to do through his servants who sincerely preach the gospel. The campaign here in our city has left no bitter taste. Everything

has been constructive. Dr. John R. Rice and Dr. Harry Clarke make a fine team. We are bespeaking for them a great ministry in the Carolinas. They have won the hearts of Bible-believing pastors and Christians in this section."

Dr. Chas. H. Stevens, Pastor  
Salem Baptist Church

### First Evangelical and Reformed Church Pastor, Rev. Hiram Ellsworth Davis, Writes

Chairman of the finance committee was Rev. Hiram Ellsworth Davis, pastor of the First Evangelical and Reformed Church. His fine business sense, his fidelity to duty, his cheerful faithfulness made him a big factor in the campaign. We are pleased to publish Brother Davis' comment here.

"When I was approached a few months ago about a city revival in Winston-Salem, I agreed to have a part but I was not too greatly impressed. I was made chairman of the finance committee and still I was not too greatly impressed. I guess I was a doubting Thomas.

"But, when the revival started I knew God was present. After meeting and talking with Dr. Harry D. Clarke and Dr. John R. Rice I became greatly impressed for I soon found that these two men had a faith which can remove mountains. I found that God was speaking to our city. Instead of taking my vacation as planned I changed my plans and have attended every meeting including the services for children. During these weeks I have witnessed hundreds of people confessing Christ as their Saviour and Master. I have witnessed people coming back to God.

"I have found that the members of my own church (the church was located at the exact opposite side of the city), have been greatly strengthened. It has placed that burning desire within their hearts for lost souls. The churches of our city have been greatly blessed with this great revival.

"As chairman of the finance committee, I might say that our budget was raised by the end of the third week. It was no problem to secure the finances when the people realized that this was God's revival."

### From a Church Bulletin

An ardent supporter of the campaign was Rev. T. C. Keaton. Nearly all the pastors in church bulletins have boosted the revival campaign, but I have been deeply touched with words by Brother Keaton who has been a pastor in this city longer than any other active pastor. In the church bulletin for August 17, Brother Keaton said:

"With the services today the evangelistic meetings at the Liberty Street Warehouse come to a close. All the way through this campaign has been of the highest order. In our humble judgment, no greater preacher has ever labored among us than Dr. John R. Rice. His humble spirit, his scholarly attainments, his thorough knowledge of the Bible, his deep experience of grace in his own heart, his compassionate love for lost sinners and his wholly abandonment to the Holy Spirit quali-

fy him as as one of our country's greatest preachers. For Dr. Rice, for Dr. Clarke, for Mrs. Clarke and Miss Grace Rice, gifted musicians, and for Miss Viola Walden, the faithful secretary, we thank our Heavenly Father. Only God knows how much good has been accomplished through these God-called and Heaven-sent messengers of the cross. God bless them forever! As they go to new fields to preach the 'everlasting gospel,' our prayers and sincere love will follow them."

### Pastor Tells of Three Families in One House Saved, Broken Home Reunited

Here is an interesting letter addressed to the editor by Rev. Luther J. Matthews, pastor of Calvary Baptist church.

"Dear Dr. Rice:

"The Union Revival Campaign which closed last night at the large Liberty Warehouse has been a time of real blessing to my own heart and a refreshing of heavenly mercies upon our entire city. We are more conscious than ever of the subtleness of sin and its awful consequences, but know that our wonderful Lord Jesus is the remedy for every heart.

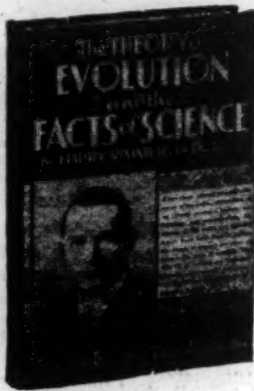
"It was marvelous to see how God worked in lives during this campaign. One young man that had been a backslider for several years, returned to the Lord the second week of the campaign and before its close had led at least five other persons to Christ. In one house there were three families brought to an open declaration of their personal faith in the Lord Jesus. During the third week of the campaign I was doing some house-to-house visitation and found one entire city block, which is thickly inhabited, and every person was a Christian. Many of them had been saved as a result of this campaign, while others were reclaimed backsliders. One of the most glorious sights I have ever seen was when a young man that had sunken deep in sin—so much so that his wife and little one-year-old son had separated from him—and after he was saved from his life of drink and debauchery, they were reunited. The wife herself was saved the last day of the campaign and now they are rejoicing in the Lord Jesus and a reunited home.

"Only Heaven can record the results, but we have seen enough on earth to cause abundant rejoicing. We believe our churches and preachers will be more bold in their stand against the rising tide of iniquity in our land and will also lift up the only Saviour that can conquer sin.

"Praise the Lord for Dr. Harry D. Clarke and his wonderful ministry among us. Your entire party has conducted themselves in the highest Christian standard I have ever observed. The Lord bless you and enlarge your ministry.

"Yours for Greater Union

Revivals,"  
Luther J. Matthews, pastor.



## Read This Letter from a High School Student!

Stockland, Illinois  
August 6, 1947

"Dear Dr. Rice:

"Last week I received two of the three books which I ordered recently. They have been a real blessing to me.

"One of them, *The Theory of Evolution and the Facts of Science*, held a particular attraction because it dealt with a topic of keenest interest to me. I am majoring in science in high school. This spring, after completing a course in biology my belief in the creation as stated in Genesis was badly shaken by the so-called facts of evolution that teachers and textbooks teach one. I had not only done the required classwork, but I had spent many long hours of extra work on biology, spending most of them on the study of man and animals, which usually stressed their relationship. Naturally, unless one is well-grounded in the correct doctrine, he cannot withstand too much of that lying theory with out becoming confused. However, after reading Dr. Rimmer's splendid book, things are so much clearer. I would give anything to be taking biology over this year with the added knowledge derived from his book. I think I could help some of the others that were loaded down with that false doctrine also. I would like to see every student of science with a copy of Dr. Rimmer's book in his possession, and I would want them to use it in resistance to the lies of evolution."

Sincerely Yours in Christ,  
M. Y.

See how important this book is! When we read letters like this and hear the testimonies of hundreds of young people who have been helped by this book, many of them saved from losing their faith entirely, we are all the more determined to get it out widely. We believe it should be in the hands of every high school and college student. We believe every pastor should have it available and should read it and digest it, ready to help any young person who is troubled by the false claims of evolution. Every science teacher will be fascinated by Dr. Rimmer's wealth of material and his way of presenting it.

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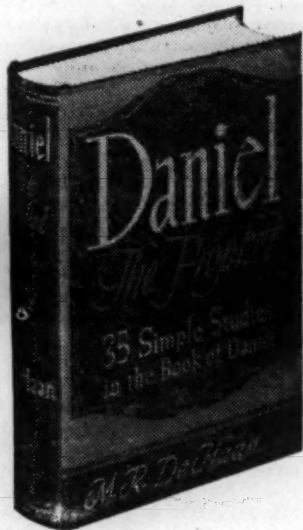


# Sword Book Club NEWS

## SEPTEMBER SELECTION

### DANIEL The Prophet

By M. R. DeHAAN



Here are Bible studies that are different! The sub-title is "35 Simple Studies in the Book of Daniel," and the charm of these chapters lies in their simplicity. Though the Scripture passages are from the book of Daniel, one of the most difficult to understand, and deal with some prophetic aspects of the book, they are not the tortured maze of conjecture and deduction some prophetic teaching turns out to be. Instead, they are simple sermons, presenting Christ as the Saviour of the world, bringing lessons on prayer and daily living, with interesting sidelights on the ministry of angels, the history of the Jews, and the Antichrist.

Every student of prophecy will want this book. Those who have never understood prophecy, never been interested, will here find the book of Daniel so simply explained that they will find a new joy in it.

Nearly two inches thick, this is a big book of thirty-five chapters. It has 339 pages, is nicely bound in maroon cloth stamped in gold and carries a lovely three color-jacket. Bible scholars, ministers, and all Christians will find in it a wealth of information and heart-warming messages. There are frequent appeals to the unsaved, making it an excellent book to give to lost loved ones. We believe every member of the Sword Book Club will want this book; certainly every one would profit from a thorough reading of it.

339 large pages, only **\$3.00**

## REPORTS OF SBC JUDGES

**Dr. Bob Jones, Jr.**, president, Bob Jones University, says: "Dr. De Haan has managed to make prophetic study both evangelistic and inspirational as well as enlightening. Indeed, in almost every chapter there is an appeal to the unsaved."

**Dr. V. Raymond Edman**, president, Wheaton College, says: "I feel that Dr. DeHaan's book will have wide and enthusiastic response."

**Dr. Henry Hepburn**, pastor emeritus, Buena Memorial Presbyterian Church, Chicago: "These are by a great student of God's Word. A vast radio audience blest by the studies will be glad to find that they are now available in a printed volume. But many others who were not privileged to hear the broadcasts of Dr. DeHaan will be thankful that they can read them. These messages glow with spiritual truth and fervor. One cannot help but feel that the Holy Spirit has guided the author and will bless the reader."

**Evangelist Robert J. Wells**: "A very timely and helpful series of 35 studies in the very difficult but also very precious Book of Daniel. Although not exhaustive it is a very comprehensive treatment of the Book in which so many prophetic students are interested today. These studies were originally prepared as a series of radio messages and so the author has been very careful to maintain a popular, simple style which makes the book very readable and at once places it on the level of the average man or woman."

"The author's approach to the Book is that of the pre-millennarian and pre-tribulation rap- turist and his exposition with very few exceptions is in keeping with the generally accepted position of this school. All in all the work is well done and without doubt will rank among the very best of the expository works in the prophetic field."

"There are a few statements to which some would take exception but this would be inevitable in a work of this kind. For example, I find it very difficult to accept the author's statement that 'this little horn of Daniel seven, will be none other than Judas Iscariot, the betrayer of the Lord Jesus Christ, raised from the dead again.' (p. 211). As a rule, the author is very conservative about his statements and is careful to substantiate them with ample proof."

"An interesting feature to me is the constant application of the message in each chapter which should make this book ideal as a gift to the unsaved who will be constantly faced with an urgent invitation to receive Christ as Saviour and thus be prepared for His return."

"I commend the book wholeheartedly and urge that it be read by Gospel preachers and Christian workers and that it be distributed widely among saints and sinners alike."

**Dr. John R. Rice**, editor, THE SWORD OF THE LORD: "Many people have made a great distinction between teaching and preaching. As a result many Bible studies are dull and uninteresting, having no practical application to leave. How different is this book on Daniel by Dr. DeHaan! The clear Bible teaching carries on every page application to practical living and earnest exhortation to saved and unsaved."

"In prophetic teaching such as this there are some minor points, of course, with which many readers will differ. But Dr. DeHaan's book is the most readable, the most likely to be helpful to the average reader, I believe, of any book on Daniel I have ever read. All the way through Dr. DeHaan takes a clear stand for separated, holy living. Throughout he urges sinners to turn to the Saviour. It is a Scriptural book, an interesting book, a fervent book, an important book. I hope everyone who can will read it."

## The Author: Dr. M. R. DeHaan



Dr. DeHaan is a physician, spent many years in private practice. He was pastor of several churches, then entered the radio ministry.

He is heard by millions all over America now as he conducts the Radio Bible Class, broadcast by the Mutual Network and a large number of independent stations. He is heard also in Canada, Alaska, Hawaii, South America, Cuba, the West Indies, and Africa. He is the author of other books—Revelation, The Second Coming of Jesus, etc.

He is a gifted preacher and a discerning student of prophecy. We believe you will enjoy his book.

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☐ What's the Answer, by H. A. Ironside. (Retail value \$1.50).

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"Dr. Ockenga has placed the entire Christian public in his debt through the publication of this scholarly, sincere and solid work. Get a copy no matter what the sacrifice, read it until you are driven to your knees in supplication and thanksgiving for the filling of the Holy Spirit."

**Dr. Henry Hepburn** says: "A remarkable series of messages on the Holy Spirit and for such a time as this. The book is a vivid presentation of vital truth. These messages were a great blessing to those who heard them preached and now they are sent forth on a still larger mission. A pastor will find in these carefully prepared pages much material for his mid-week services; or a Bible teacher an outline for the enrichment of his class."

**Dr. John R. Rice** says: "Dr. Harold J. Ockenga is pastor of the Park Street Church in Boston, is president-elect of Charles E. Fuller's new seminary in Pasadena, California; a man of deepest piety, fundamental in doctrine, a genuinely orthodox Bible scholar. We are glad to have this scholarly yet heart-warming study on the Holy Spirit. The chapters were preached in Park Street Church. There are 15 Bible sermons on (1) The Eternal Spirit; on the Holy Spirit in (2) Creation, (3) Common Grace, (4) Revelation, (5) the Incarnation, (6) Prophecy, (7) Regeneration, (8) Sanctification, (9) Redemption, (10) Prayer, (11) Missions, (12) Soul-Winning, (13) of Power, (14) Symbols, (15) the Church. To read it is a heart-warming experience and it is particularly rich Bible teaching that every preacher and teacher should keep at hand for ready reference. A definite and important contribution to the literature on this important

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